LUCIFER.

THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, ILL., MARCH 16, 305, [C. E. 1905]. WHOLE NO. 1035

RESTRAINT.

The gray, grim ghosts
Of old authority
Clutch at my will
In rough and ruinous restraint.
Like sternly marshaled hosts
I see
The tactics of their phantom drill
Opposed to my complaint.

Theirs is the law
To break my strength of arm,
To quench my heart's desire
And crush my honest thought.
They come to awe
My spirit with the fearsome harm
Of hell's consuming fire,
By such rebellion bought.

I feel the fury of their might
Bind every impulse nature knows.
They blind me, choke my voice
And stop my ears with lies.
Their force is fright,
To check the life that grows
Unshackeled—if its choice
Reach for the open skies.

So through restraint I gain
The greatness to retrieve my little loss
Of pride.
To find all truth springs from the wreck of fear.
And what I thought was pain,
The bravery to step across
The line of prejudice, beside
Truth's banner, dear.

But, more than all,
I give my vanquished foes
Full passports to the peace
My soul has gained.
And all my song shall call
The willing from their prisoned woes
Unto the glad release
That waits the unrestrained.

—GEO. E. BOWEN.

SEXOLOGY IN COLLEGE.

Under the head, "Wellesley Bars the Sex Question," and under the subhead, "Ten Students of Graduating Class Who Desire Scientific Information Are Rebuked," the New York "World" of February 24, 1905, has the following article:

"Some indignation has been caused in the faculty of Wellesley College over a curious accusation from one of the graduates, who charges the college with a prudery that at least ten of its students hotly resented.

"The matter has a double significance from the fact that it is practically a test of how far the question of sex may be ignored in college training. The assumption of the college, as contained in the graduate's account, that the official recognition of it menaced the dignity of the institution leaves a wide margin for criticism and differing opinions, which seem to be forthcoming.

"The whole affair hinges on the demand of ten of the members of the graduating class for a scientific lecture on 'Reproduction.' They were peremptorily refused by every member of the faculty, and when they asked that a doctor be brought from Boston to furnish the desired treatise they were made to understand that their request was looked upon not only as unusual, but indelicate.

"The incident was brought to light by the 'Questionaire,' issued by the Wellesley Club of New York. This was intended to elicit from its members, the alumnae of the college, what benefits they had obtained from college life, what lacks they had felt, in what particulars they had found they had suffered detriment, and they were asked for suggestions for the curriculum and the general atmosphere that surrounds the college girl.

"This was sent out at Christmas. It was exhaustive, covering intellectual, moral and physical questions, and by no means neglecting that notably feminine possession—the emotions.

"Twenty per cent of the club replied, the latter-day graduates being naturally those best represented, as their college days were nearest and dearest in memory. These replies were read last Saturday at the Woman's University Club, No. 10 Gramercy Park. While the names were carefully concealed—the condition imposed that there might be no embargo on frankness—the opinions of many were too well known to their associates to fail of recognition.

"The protest from the graduate already mentioned came under the head of 'Physical.' It was addressed to Mrs. Luther Gulick, who handled that department of the voluntary statistics. The writer said she had found the 'Questionaire' so complete that only the question of sex remained to be broached. She brought it up, she said, because she believed the attitude of the college to be a mistaken one on that point.

"Then she related that toward the close of her college course ten of the students of the graduating class desired to have a lecture on reproduction. She was made the spokesman. As it had been understood among the girls that such a lecture was invariably given to the graduates before commencement, she was amazed to be received with shocked surprise by the teacher whom she consulted. After some inquiry it was discovered that a former teacher had furnished the desired lecture to two or three graduating classes as a courtesy.

"This member of the faculty had left, however. The demand that another fill her place was promptly refused. None was willing. It was then that the students applied to the highest court of appeal for a doctor, preferably a woman, who could impart the necessary scientific information. This was also refused, the girls being made to feel that it would be a reflection upon the institution. The graduate concluded her letter with the significant comment that she 'could hardly see how the dignity of the college could be compromised by what was a necessary part of the knowledge of every grown woman.'"

But little comment seems called for in a case like this. The clipping tells its own story. That the publication of incidents like this in the popular papers, like the New York "World," will attract serious attention all over the country, would seem probable, and that public educators cannot much longer neglect the most important of all the departments of human physiology and psychology, is morally certain.

Two or three copies of this clipping have been sent to me by subscribers to LUCIFER, for which attention I now return hearty thanks, and will ask all who may see articles treating upon the subject of introducing sexology into popular institutions of learning to send such articles, marked, to this office.

M. HARMAN.

HN51
.L9

FROM THE AUTHOR OF "A NEW RELIGION."

Palmerston, New Zealand, Dec. 12, 1904.

Dear Sir: I have had the pleasure of receiving several sample copies of LUCIFER and herewith enclose you 50 cents for six months' subscription to your paper. I trust you received safely the copy of my book, "A New Religion," expounding a new system of marriage, posted you some time ago.

The more I read of the sexual discontent which undoubtedly exists, much of it unwritten, the more confident I become that "A New Religion," in conjunction with the Longdillism and a perfect system of banking, embodies the only true and practical solution of the sexual problem that ever has been or can be devised by the ingenuity of man.

You might publish articles dealing with the evils of the existing system of marriage until doomsday and advocate free love and all the rest of it, but you will not succeed in altering human nature, and the chances are that you will do a great deal more harm than good. So far it appears that the general tendency of all free-thought teaching and "apeals to reason," in preference to appeals to instinctive knowledge of what is right, have been productive of more evil than good, as witness the [illegible] of Thomas Paine's and Robert Ingersoll's writings upon the life of your able contributor, Helen Philbrick, whose painful letter appears in your issue dated Sept. 15th.

And I think this is but one example of the general effect of such writings upon the minds of those who imbibe them. Most free-thought writings, whatever good (or bad) they may ultimately do, have so far simply inflamed the minds of readers and awakened such discontent that they, in many cases, have relinquished "the creed which until that time had been their strong defense in the hour of temptation," and followed the teachings of the false prophets, only to discover too late that the following thereof led them "to the portals of death, and with the wrecking of virtue their happiness and peace of mind died," to use the words of your correspondent. And so it will be until the end of time.

I know you will refer me to your remarks in reply to Mrs. Philbrick's letter, where you state Mrs. P. only *imagined* her happiness was wrecked, because she is not yet emancipated from old ideas and customs. In this statement you only show how insignificant and imperfect are the reasoning powers of man when compared with the Supreme Reason of the Almighty Creator of all things, whose laws we can only discover by observation and experience, or by instinct—instinct, which reason can destroy or pervert, but can never create. Instinct makes every one of the millions of protoplasm of which the human body is composed, each does its own particular work in its own time and place, so that every bone, muscle, nerve, etc., is formed just as it should be to make a perfect man; yet all the reasoning powers of mankind could not turn one hair white or one black, much less become the power behind creation.

There are three reasons for marriage under existing social conditions which you entirely ignore in your advocacy of free love. These reasons are: First, by registering the names of each couple who desire to live together the state can compel each father to maintain his own wife and children. If marriage was abolished there would be no law compelling a man to do this. Second—Marriage, as your prayerbook informs you, was instituted to prevent fornication. Thirdly—Marriage prevents the spread of venereal diseases. All of which reasons you utterly ignore in your teachings.

The Oneida community, after thirty years' experimenting upon free love, while it awakened to the realization that there was a sexual problem that demanded solution, had ultimately to admit that the complex system of marriage did not solve the problem (see the Oneida Community, by Allen Estlake), and never can solve it until we have *fixed seasons* for love and marriage and the reproduction of the human species, at intervals of *at least four years apart*, as I have clearly shown in "A New Religion." No doubt such a suggestion will seem strange and Utopian to many of your readers and contributors, but this very fact proves its necessity, as the position assumed by your followers (if they leave this fundamental principle out of their religion) may well be likened to a lot of habitual drunkards who, having imbibed with the liquor a settled conviction that the habitual use of intoxicating liquors is not only natural, but absolutely essential to the health and well being of the human race, hence devote their attention, not to the abolition of intoxicants, but rather to the discovery of some means whereby they can use them even to excess, without any after injurious effect. And hence in preference to supporting measures calculated to make the obtaining of intoxicants difficult, attempts are made to remove every barrier, so that every one can drink to the dregs.

There is one reason why free love as advocated by you is utterly impractical with civilized human beings, and that is that women seem to be prepared to agree to physical union frequently, almost at any time. And though they may tire of one man when tied to him, would never be able to resist a fresh amour with a stranger if the law sanctioned it. And the same rule applies to men. This tendency is as unnatural and far more injurious than a chronic craving for strong drink, and would certainly lead to the destruction of all the higher faculties and aspirations. But as it grows with what it feeds upon, it is as difficult to prevent, were marriage abolished, as is the craving for strong drink among habitual imbibers. Hence the failure of free love wherever it has been tried. But the legal establishment of *fixed seasons* for intercourse, in 1908-1912, 1916-1920, and so on, would overcome this difficulty. And an ideal system of marriage could then be established, and each male and each female could choose their own partner for each love season. Whereas, were we to abolish the existing system of marriage and sanction free love as ordinarily understood, the mass of the people would degenerate into nothing better than a lot of prostitutes and whoremongers. Only the strong will and Christian aspirations of Mr. Noyes prevented this occurring in the Oneida Community, and even then it was only possible by the institution of many rules absolutely impossible of application to society in general.

I entirely uphold those of your contributors who maintain that the sex question is largely an *economic one*. If we had fixed seasons for reproduction and between times the sexes kept apart, as do the people of New Guinea, which accounts for their high standard of morality, and civilized people before they are married, the question would arise, How are the women and children to be supported between times? I have worked out a scheme of finance which fully answers this question. The idea is to form an unlimited endless tontine with shares of £25 ($125) each and the money derived from those shares would be invested in land and the land leased or sold to the members *for life*, but at their death it would again revert to the society, to be resold or let for life to one of the surviving members. The rents derived from the investments of the society would be divided (1) as a life annuity to all female members, (2) a further annuity of, say, $1.25 per week for each child born in accordance with "The New Religion"—that is to say, between the ninth month of each leap year and the third month of the year following, but not otherwise, payable until the child is sixteen. (3) In old age pensions to male members. (4) As cover for accidents, etc.

On the death of each member the shares purchased would become the property of the surviving members, or rather the investments purchased with those shares. So that with the death of members the society would become wealthy and wealthier. This scheme is dealt with at length in the "Nation Builder," a paper I am publishing, and I propose calling the society "The New Kingdom Society."

Trusting you will publish this letter for the benefit of your many intelligent readers, I am, etc., C. P. W. LONGDILL.

P. S.—My advice to Mrs. Helen Philbrick is to occupy her child's mind as much as possible with intellectual matters. And let the same power which develops the child into an adult develop her sexual nature in due season; and then her instincts will be true. Assuming age 20 to be the youngest age at which males and females should reproduce, calculate the first leap year when she will be old enough to marry, and instill into her mind the fact that that is the year when she should marry her first love mate. C. P. W. L.

* * *

Having little inclination and perhaps less ability as a controversialist, my first impulse is to let the above long letter stand or fall by its own merits or demerits, asking our readers to give Brother Longdill a fair and candid hearing, accepting or rejecting as seemeth good to them.

3003 B1
Je21 43

Moreover, my time is so nearly monopolized with other matters just now that it seems something akin to criminal waste of space and energy on my part to rehash the arguments so often used—and by writers far more capable than myself—to show that the doctrines of "creation," "supreme reason of the Almighty Creator," "instinctive knowledge of what is right," etc., to show that these phrases no longer represent the thought of advanced, matured and unbiased thinkers and investigators, in the fields of theology and of morality—including, of course, psychology, sexology and biology; to show, in fact, that these quoted phrases are now in the main *meaningless*.

Inasmuch, however, as my silence would be sure to be misconstrued, I will briefly as possible notice a few of our New Zealander's more important points.

First, let me say that, to my thinking, all ideas of right and wrong are the growth of human *experience*, dating back long before what is called the dawn of human reason. Upon these inherited ideas of right and wrong are based all religious creeds, all codes of politics and of morals. That these ideas of right and wrong, and the systems of theology, etc., based on them, were originally suggested by human ignorance, ignorance of the facts of nature rather than by real knowledge of these facts, is now accepted as true, not only by the people called "free-thinkers," but also by the great majority of cultured theologians as well.

Why, then, spend time and space, and possible fraternal feeling also, threshing over again the old chaff? Religion and politics are no longer regarded by people of culture as proper subjects of anathema, or of vituperation and abuse, and very rarely is any one sent to prison because of heterodox views in regard to "God" or "Government." In regard to morality, however, especially that part of the moral code that concerns sex—sexology—involving and including the reproduction of the human race, a wider difference of opinion still exists as to whether people should be free to live their own sex life as they are now free to live their own religious life.

Evidently Brother Longdill thinks people should not be free in any of these particulars. In his opinion Freethought—reason in religious matters—leads to the "portals of death"; so also preaches the Roman Catholic church, and most Protestant churches. Likewise Freedom in Love, commonly called free love, leads to the "wrecking of virtue," wrecking of "happiness and peace of mind."

Logically enough, our founder of a "new religion" refers to the use of intoxicating beverages in illustration of his argument. Though not a perfect analogy, it answers the purpose fairly well. Yes, prohibition of intoxicants, or of any kind of food or drink, does not make one temperate or moral; neither does prohibition or regulation of the sex appetite make any one virtuous or moral. On the contrary, by depriving people of the right and power of self-ownership, self-control, the tendency is to weakness, degeneracy, immorality, vice, criminality.

As to the three reasons given for "marriage":

First. "The State can compel each father to support his own wife and children." The attempt on the part of the state to do this has always proved a disastrous failure, as we all know, just as its attempt to compel every man to be honest and pay his debts has always proved a disastrous failure. Horace Greeley was right in his contention that the abolition of laws for the collection of debts would be a move in the direction of greater honesty and better citizenship. So, as I maintain, the abolition of laws compelling every father to support his own wife and children—including laws against bigamy, concubinage, etc., would be a move in the direction of greater purity, greater honor and honesty in the sex relation.

Second. "Marriage prevents fornication." *Does it?* On the contrary, marriage laws *create the sin*, or crime, of fornication. That which is *forbidden is sure to be committed*. Let true education, combined with liberty and responsibility for one's acts, take the place of legalized prohibition, or statutory regulation, and the evils of premature sexuality, of ill-advised or of excessive sex indulgence, would soon be reduced to a minimum, as compared to now.

Third. "Marriage prevents the spread of venereal diseases." *Does it?*

On the contrary, I maintain that the evils of "prostitution"—including the diseases inseparable from the "social evil," are largely if not chiefly due to the attempt by church and state to compel women and men to live a "continent" or "chaste" life, as commonly understood by those terms.

The axiom of the great English essayist, Macaulay, was never more true than in its application to the sex problem, namely, "the evils of liberty"—whatever they may be—"can only be cured by more liberty"—by liberty to correct the mistakes of ignorance, of youthfulness and of misdirection.

Several other points seem to call for notice, but this article is already much too long. The history of organized religions shows that they have all enslaved women, and through the enslavement of womanhood all religions have enslaved manhood also. Such being the verdict of all the past, is it probable that the new religion proposed by Brother Longdill would prove an exception?

M. HARMAN.

THE NEW THOUGHT.

We have many new, unarticulated movements that challenge the attention of the world. A list and definition of each would be useful and ought to be made. Some journal in making out such a historical, lexicographic statement would render an excellent service to the country.

We have been flying apart and gathering together into small groups here and there to assert our individual feelings and thoughts, and in so dong have rendered some valuable service to ourselves and to others. But a little historic retrospect will show us that the great stream of history has always been accompanied by eddies on either side, which usually re-enter the main current, and pass on down the stream of life. They modify the stream more or less, but comparatively not very much, for the human river, like geographical ones, has a tendency to clarify itself.

This historic study will sober us in regard to the value of our own personal views and influence. The disposition to find fault and to find all the wrong in the world in others, is unscientific and baneful.

This is said with a view to getting at a sober and sane starting point for a scientific study of the meaning and value of the New Thought.

The scientific method and habit of mind have come slowly to be the arbiter in all human affairs. We may answer the question, "What is right?" by answering its synonym, "What is scientific?"

The mere profession of a belief in science, and the reading of scientific books do not make us scientific in our work or thought.

I was talking, the other evening, with a woman who is most persistent in demanding a scientific economy in human affairs; and yet she insisted that the American women were all hypocrites, and the men all fools, and that we are the descendants of criminals, and have no characteristic but greed. Now anyone knows, on a moment's reflection, that such judgments are not only historically indefensible, but indicate a habit of mind, temporarily at least, incapable of dealing fairly with any question.

I am almost daily engaged in teaching young people science—and find that the slovenly habit of seeing and thinking is quite prevalent. To see things as they are and to state just exactly what you see, is a rare attainment, and comes after years of careful training and self-discipline.

We may take as an illustration, Tolstoy—who is a master in the great art of seeing and writing correctly, and yet, when it comes to portraying the best side of society, is he fair; or does he appreciate the value and splendor of science, or even of art? All of us who admire him so much, deprecate this seemingly needless limitation.

It is a reasonable inference that any institution that persists has in it good. "Nothing walks with aimless feet," and hence in dealing with institutions already in existence, we should interpret them, and deal with them on their merits.

This would give new thought movements the vantage of fairness—and in human affairs this is much.

J. C.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, for only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....$1.00 Three months .....25 cents
Six months.....50 cents Single copies..... 5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

ERRATUM: The number of LUCIFER containing the article complained of by the prosecution—written by Sarah Crist Campbell—is whole number 1,028, dated December 8, 1904, not December 28, as stated in last issue.

OUR ATTITUDE.

The attitude of LUCIFER'S editor, and of those who take similar ground toward the postal censorship, is not that of defiance, as such; not that of "contempt of court," to use a technical phrase, but purely and simply the attitude of American citizens attending strictly to their own business and molesting or invading no one, the attitude of men—and of women as well—who know their rights and who dare maintain them against all comers.

Speaking for myself alone, and requesting others to do the same, I would say that, with Garrison, Philips, Theodore Parker and others, I believe in heeding the "higher law," or, more correctly, the higher principle, that of equal justice for all and privileges for none.

The slave-ocracy of half a century ago, and the United States officials at their back and beck, denounced the Garrisonians and punished them as "law-breakers." Epithets such as this, fines, ostracism, prisons, were as nothing to the Garrisonians. Their reply to their accusers was:

"I can be harsh as truth and uncompromising as justice. I will not equivocate; I will not prevaricate; I will not excuse. I will not retract a single inch, and I will be heard."

* * *

This, as I understand it, is the attitude of LUCIFER, its editor, and its logical co-operators, in this defensive fight against what may rightly be called the "American Bureaucracy," otherwise called the American Postal Censorship, or the American Inquisition.

The Garrisonians demanded freedom of speech, freedom of press, and freedom of action—of non-invasive action. They demanded the right to preach Abolition of chattel slavery, north and south, and the right to help the fleeing slave to freedom.

The campaign of the Garrisonians was one of education. They recognized the use of the common mails as a necessary means of carrying on that campaign. To limit their propaganda to word of mouth, to meetings, public and private, would have been to keep back the campaign of education many years, if not forever. The enemies of freedom for the black slave tried hard, but in vain, to get laws passed by Congress making it a criminal offense to send "abolition documents" through the common mail.

* * *

In like manner the advocates of freedom for woman from the slavery inherent in sex ownership of her person by man, now demand their equal right to the use of the common mail to carry on their propaganda, their campaign of agitation and of education.

To the sex reformer the enslavement of womanhood and motherhood in statute marriage—canon law marriage, institutional marriage—is none the less real than was the enslavement of the African under institutional chattelhood. With John Stuart Mill, the sex reformer recognizes marriage as one of the forms of "serfdom," and when the effect of this form of serfdom upon the coming generation is considered the sex reformer maintains that the enslavement of womanhood and of motherhood is the worst of all forms of serfdom.

* * *

I have said the slave-ocracy, the slave-holding oligarchy, failed to get Congress to make it a criminal offense to send "abolition documents" through the common mail. What the advocates of serfdom fifty years ago could not do, the advocates of serfdom now have succeeded in doing. Before the war of *nationalization*, of centralization, of imperialism, of which war the abolition of chattelhood for the African was an *incident*, not an object—before this war the traditions of the earlier years of the American Republic, so-called, had some weight with Congressmen, judges and Presidents. Before this war it was impossible to get a law passed by Congress, signed by a President, and canonized by a supreme court, plainly "abridging the freedom of speech and of press," but after the general demoralization of all classes consequent upon a four years' carnival of murder, of robbery, of ravage and devastation, and after the character itself of the American government had changed from a federation of states to a de facto monarchy or imperialism, it was no longer a difficult thing to get laws enacted abridging or abolishing the citizen right to freedom of speech, of press and of inviolable mail—for the benefit of classes whose interest it is to keep womanhood and motherhood in a condition of ignorance and serfdom.

* * *

Time and space being exhausted, I close for this issue, hoping soon to devote another chapter to an historic account of the method by which the inquisitorial postal laws were passed by the most notoriously corrupt Congress that ever convened on American soil.

M. HARMAN.

MEETINGS AND LECTURES.

ELBERT HUBBARD—"Fra Elbertus"—the world-famous "Roycrofter," editor of the "Philistine," East Aurora, New York, will speak at the Studebaker theater, in this city, March 26, 8:15 o'clock. Subject, "The Gospel of Work." Seats, 50 cents up.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

RESPONSES TO THE CENSORSHIP.

Here are a few extracts from letters received within the past two weeks, referring to the recent arrest of Lucifer's editor:

"The battle for liberty did not cease with the triumph of the Declaration of Independence, nor with the framing of the Constitution of the United States. 'Eternal vigilance is the price of liberty.' 'Offenses must needs come, but woe unto him by whom the offense cometh.' 'If the God within says well done, what are other gods to thee?' 'Trust to the fate of coming years.' I enclose a money order for ten dollars to help keep up the vigil."—M. R., Redmon, Ill.

"Lucifer of March 2 reached me yesterday. Words cannot express the indignation I feel, or my contempt for those who occupy the chairs of government and who use their power to crush the weak. I wonder how much longer our blockhead American citizens will continue to vote such people into power.

"Once I said, 'I will give five dollars each year to help keep Lucifer in existence, if I have to scrub floors to earn the money.' Here are the five dollars.

"Cannot one or two hundred of your subscribers come to the front and show what kind of stuff they are made of? There are many people who can talk glibly about liberty, etc., but when it comes to sacrifice they are not in it. We could each give the labor of one or two weeks every year for the benefit of Lucifer. To my mind all people who have risen above the level of brutes will be willing to sacrifice a little for so great a cause—the cause that holds aloft a nobler and truer ideal.

"When the government crushes you, Mr. Harman, it crushes me; it crushes my sisters and my brothers, and I must do what I can to meet and defeat the oppressor. I send you thoughts of freedom and love. May strength to endure be given you. From your friend, Olive, Whitewater, Wis."

"Enclosed find a two-dollar bill to help your fight against the enemies of liberty and justice. Yours for the Revolution, W. C. W., Bismarck, Mo."

"My dear Mr. Harman: I hope you are not again to go through a series of persecutions. This thing is abominable. It is about time that the American people should shut their mouths about Russia. Hoping for your personal sake that the trouble will blow over, Yours, Edgar D. Brinkerhoff, New York city."

"You have my earnest sympathy in your struggle against the tyrannous spirit of the so-called moralists and purists. I wish you good speed, and send you a dollar for a year's subscription to Lucifer. Alice Groff, Philadelphia, Pa. March 6."

"Moses Harman, Dear Friend and Brother: I saw in the paper to-day an account of your arrest. I am glad to know you were not compelled to lie in the 'bastile.' It pains me exceedingly to think of you having to undergo another trial, but I know your persecutors are merely blind to the value of the work you are doing for the good of humanity. You at least have the satisfaction of knowing that all who really know you are fully convinced of your honesty of purpose, your great-hearted humane impulses, your unimpeachable integrity and the genuineness of the zeal which has prompted you for so many years to make a noble and unrelenting war on the hideous superstitions which have combined to enslave womanhood. But the pioneers of progress must bear the heavy burdens, hew wood and carry water in order that the fruits of their unflinching labors may be enjoyed by future generations. You have the consciousness of doing a noble work and you know that you have my fullest sympathy as well as that of thousands of others whose minds have been enlightened by your teachings. You may be assured that whatever may be the outcome of the persecution as regards yourself, your work will be carried on along the lines which you have marked out. I shall always be ready to do my part in any way possible to continue the work. Sincerely your friend and co-worker.—Jonathan Mayo Crane, New York city. Feb. 25."

"I see you are in trouble again. If I can be of any assistance, let me know. Yours, Morris Scheibel, South Chicago. March 6."

"Enclosed find one dollar for six copies of 'Sex Radicalism.' I saw with keen regret the account of your arrest, and wonder whether our American people will ever awake to the realization of what liberty means. Am very poor, but will contribute two dollars to a defense fund. A postal from you will bring it.—J. E. Witman, Hazelton, Pa."

"You have our sympathy and support in your fearless exposition of the great natural laws and principles on which creative function is based. These principles will and *must* be recognized and applied some day in the life of humanity. Cordially yours, W. H. Dower, M. D., Temple Artisan, Oceano, Cal. March 3, 1905."

"I see by enclosed clipping from local paper that more villainy has been perpetrated. They complain of 'anarchy,' but their high-handed despotism—denying us privileges we pay for, is bringing anarchy faster than we could hope to do by the use of propaganda. Likewise in regard to Free Love. As for sympathy in your distress—Ah! words are cheap. But do not fail to demand any service in my power to render. If financial assistance is desired to juggle with our anarchy-breeding monstrosities called courts of justice, please let me know—if you should still be at home. Give my regards to your daughter and granddaughter. Yours for freedom and humanity, J. B. Phinney, Springfield, Mo. Feb. 28."

"My Dear Mr. Harman: I am very sorry to see you are having more trouble in your good work. I am an earnest friend to you and believe in many of your reform ideas, and do not see any cause for your having this trouble; will hope matters will turn in your favor.

"If I were to make any suggestions regarding Lucifer, would say, make it a monthly magazine at $1.00 a year; have some illustrations, and get as many advertisements as possible.

"I enclose check for $2.00. Please give me credit on my subscription to Lucifer for $1.00 and send me books, of your selection, for the other $1.00. With love and best wishes to you and Lillian, from your true friend, Geo. F. Patch, Burlington, Vt. March 5."

"My Dear Mr. Harman: I am sorry to say that I have not yet received 'Sex Radicalism' and it may be that your arrest explains its non-appearance.

"Of course I am sorry that you should be annoyed for sending that through the mails. While in all probability I will not agree with the doctrine (which, however, I have not yet read) I am yet very much in earnest over the matter of the maintenance of free speech.

"If I were in Chicago, it would please me to offer you my services in your defense. So far as my study of the legal question goes, I am persuaded that similar cases have not been properly defended. However, the precedents have become so numerous that it may be too late to secure a reversal. Very truly, Theo. Schroeder, New York city. March 4."

★ ★ ★

Edwin C. Walker writes from New York that at a meeting of the Sun-Rise Club of that city, also at a meeting of the Manhattan Liberal Club, earnest appeals were made for moral support and financial aid for the prosecuted paper and its editor by several speakers of national reputation, among whom were named Bolton Hall, James Morton, Jr., Moses Oppenheimer, Edward W. Chamberlain and others. In response to this appeal $26.70 were raised for the defense at the Sun-Rise Club, and almost the same amount at the Manhattan Liberal Club, which sums were duly turned over to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr.

All money sent to this office by friends of Lucifer for defense in court, if such fund should be needed, will be sent to the treasurer, Dr. Foote, at New York, else held here subject to his order.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

LUCIFER'S HELPERS.

James Freeman, $1; J. B. Phinney, $2.35; J. G. Hunter, $2; J. Al. Wilson, 50c; B. F. Cheney, $1; Mrs. M. M. Johnson, $1; Friend, $5; A. Wastall, $5; W. M. Miller, 75c; Olive L. B., $5; W. C. Wagener, $2; J. S. B., $4; C. Nold, $1; F. Bassora, 50c; M. R., $10.

Once more, sincerely thanking these good friends for timely co-operation, we once more ask those who have not sent names to whose owners they desire to have LUCIFER sent, to do so now. As often before said, while it is doubtless true that the majority of such trial subscribers will not renew when time expires, the seed thus sown is probably never lost, but will have its effect in liberalizing, educating and humanizing the readers, and this even though a large portion of the papers should at first be destroyed in anger or in fear.

We would also suggest that instead of spending the whole amount contributed to this fund, in scattering copies of LUCIFER, a portion might well be spent in distributing *leaflet* literature, such as Brother Wentworth's article on "Divorce," which is now reprinted from LUCIFER of a few weeks ago, and which is now sent out at the nominal price of 25 cents per hundred, including a partial catalogue of LUCIFER'S pamphlet literature. This leaflet would doubtless suggest others named therein, to those who would prefer this kind of educational work rather than to send nothing but copies of the fortnightly LUCIFER, or back numbers of the weekly.

M. HARMAN.

REVIEWS—VIEWS.

Moses Harman has requested my opinion of two little books which he has sent me for review, "Jeanette" and "Sex Radicalism."

"Jeanette" is a vivid story, remarkably well-written, but somewhat sensational. Aside from her physical beauty, however, the heroine is not presented in a particularly attractive light—she seems weak and mentally colorless, for which, if one cannot blame her, one may not praise her, either. But the moral and merit of the story is its strong exposition of the conspiracy that presents its almost impenetrable front to any "Delilah" who would reform—a conspiracy of the roué and religionist, of the prudish and prudent, of the malicious and the conventional. As a means of breaking this conspiracy which forces down and holds down the "fallen woman," this story should do much good.

"Sex Radicalism" is one of the best things written for many a year in this line. It is so temperate and fair, and calm and kind in tone, and such care is used to employ words not offensive, yet scientifically accurate, while all due honor is paid to the finer issues involved and touched upon. It is rather a book of suggestions than of offered solutions, but, nevertheless, the road in most places is so clearly pointed out that few can fail to find their way, once started. One often wishes, however, in places, that more had been said. It is a woman's touch all through, but a woman, brainy and thoughtful and scientifically nurtured.

I sincerely regret, however, that the work begins by an attack on Christianity as mostly to blame for modern sex-ignorance and bondage. This not only arouses prejudice against the book at the start, from a great many in whose hands we might wish to place the work, but I feel it also is not true.

The sexual subjection of woman can, I believe, be traced back always to war. When war began, violence dominated life, all lusts were allowed to the victor, whatever was desired was seized by force, slaves were made, and woman was enslaved and her sex held subject to her captor, whose property she was. Lust and rape started in war, and lust and rape, in open or secret forms, held woman subject to man, and still hold her, as far as she is held. This has been, and is now, practically universal, all over the world, without regard to the religion or no religion of the people. Wherever religion has organized as a priesthood, desiring power and emolument, it has connived at and sanctioned this subjection of woman, but Christianity has been no worse than the others. Organized religions always let institutions alone, and, if they are strong, support and sanction them. The church is always on the side of the strong battalions. When Dora Forster's ideas become common and respectable, she will find the church blandly blessing them. And there are too many infidels and socialists stubbornly supporting monogamy for us to throw many stones. Our enemy in the case is not the church, but the law, and back of the law, and making and enforcing it, the lust of the average man to own the woman he desires, the perverted ideal of the woman, which man has forced upon and inbred and trained into her, to give herself entirely to the man she loves, to absorb him wholly to herself. But when we have once broken the clutch of the *law*, when marriage and divorce are private, not legal matters, and no legal restrictions are placed upon sexual knowledge, the rest will be merely a matter of moral courage and evolution through experience. All we need is the freedom to educate, and the honor of private conscience in sex relation; but free mails alone will soon give us all the rest.

Therefore, honor and support to Moses Harman, and to all who, like him, fight for the free expression of knowledge and thought.

J. WILLIAM LLOYD.

"Free America," by Bolton Hall, is a volume of over 200 pages of statistics, exposition, argument, denunciation and theory. The main idea is single tax, but the author also incidentally attempts to clear up every subject connected with it. Statistics are proverbially of small value except to the very limited number who are in a position to verify or refute them. Of more interest, however, is a certain kind of evidence such, for instance, as is here offered in the amusing symposium of contradictory opinion relative to the cause of present hard times, quoted from the daily press. Other good things are strewn through the pages, for instance: "More laws? Oh, yes, you can have more laws, but the daily walk and conversation of a citizen of New York is regulated now, as nearly as can be counted, by twenty-one thousand and sixty laws." "Plenty of room on top means on top of you." A blemish is the wasting of eleven pages on newspaper clippings describing extravagant fancy balls, etc., side by side with distressing instances of poverty. We thought that such childish bids for sympathy had, with characters of the Little Nell type, gone out of serious literature. As well exhibit an elephant together with a mouse and point out a moral that one is the result of the other. Whatever the book's demerits, in regard to redundancy and detail, there can be no doubt that it serves its evident purpose of calling attention to the growing monopolization of land and the possible dangers arising out of concentrated ownership. Here the author has been successful, and no one can read the book without a fuller sense of the economic changes going on about us.

OSCAR SCHLEIF.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

D. D. Thompson, Va.—"Enclosed find $1 for the two copies 'Sex Radicalism,' the balance to be used as you desire. Will try to do more later. Am sorry to hear you are in trouble again with the P. O. Hoping they will tire of their persecution of you."

C. Peterson, Manti, Utah.—"Dora Forster is a fearless champion of the right—one whose labors the present generation cannot appreciate, but whom future generations will rise up and call blessed. Yours for the Social Revolution."

Tom Swinburn, Office West Virginia Humane Society, Charleston.—"I think you are right in what you say of 'Lucifer's Symposium' in last issue. I had a thought—but perhaps an unpractical one—of sending Lucifer through the mail under seal and adding the postage to the price, in case they shut you out of the newspaper mail. One thing I want to know: Why not bind the volumes as they are completed? And if you have back numbers, why not bind them? Surely many subscribers would like to have the old issues bound.

"Can you supply such bound volumes? I have been saving my copies nearly from the first, to bind. If you have them bound I want them, as I can buy from time to time. If you can bind from now on, I will take one copy as issued and another

copy to be by you retained till the volume is complete. Then I will pay for the binding, etc., also. I have this arrangement with the 'Searchlight,' of Waco, Texas. Enclosed find $2. Please send 'Jeannette,' 'Strike of a Sex,' 'Vice, Its Friends and Its Foes,' 'What the Young Need to Know,' and credit the rest on subscription."

[Yes, we have bound volumes of Lucifer for several years, and will have other volumes bound whenever there is call enough to have an additional lot bound. Would like to know how many want to adopt the plan spoken of by Brother Swinburne. The price at present is $1.50 per volume of fifty-two numbers, well bound in substantial cloth; postage or expressage is 25 cents per volume. If a considerable number could be bound at one time the price could be reduced.]

Emma Wardlaw Best, Moyenne Island, Seychelles, Indian Ocean.—"I should like 'Institutional Marriage.' Lucifer is a splendid paper. What you say personally is extra pleasant to me, as it is almost exactly what I think myself. Have you read William Thompson on the 'Wrongs of Women'? He wrote before Mary Wollstonecraft, and I think it is out of print now. Bebel's 'Woman, Past and Present,' is splendid."

[I have never seen Thompson's book. If some reader will send us a copy or tell us where it can be had I would be duly grateful. I regret to say that the booklet, 'Institutional Marriage,' is now out of print.—M. H.]

Agnes Benham, Adelaide, South Australia.—"What a terrible slur to speak of our South Australia as a land 'originally settled by convicts'! It was nothing of the kind. Hardy, energetic, enterprising pioneers were our forbears! But people at a distance find it hard to discriminate between one State or Colony and another. Even the principal convict settlements have long ago worked out their stain. Any amount of other blood has intermingled, and better environment has had its effect on descendants. Besides, in the old days you know they sent a man to prison for stealing a hare, or even 'transported' him for 'poaching.' The poor fellow may have been not at all a bad sort. 'Tis hard to see your family starve when game abounds."

[If I spoke of Australia as having been "settled by convicts" it was with no intention to cast a "slur" by so doing. I have always maintained that the people sent to penal colonies by the English government were probably better than those who sent them there, and that their conduct when left alone in their new environments proved that they were not really criminal in character. Am glad to be corrected in regard to South Australia, however.—M. H.]

B. M., New York.—"Have received the six copies of 'Sex Radicalism,' and am glad to possess them, and now await 'Right to Be Born Well.' Send me, if possible, 'The Truth About Love,' or tell me where I can get it. I was acquainted with the author, but did not know she wrote upon that subject. Can you find me Jane Hume Clapperton's 'Vision of the Future'?"

[Will our readers kindly answer these questions? We had a copy of "Truth About Love" in this office, but *loaned* it, and now forget *to whom*. Will the borrower kindly return it?—M. H.]

Helen Barton Howard Philbrick, Miles City, Mont., March 4, 1905.—"Lucifer readers: Will you, for my sake, forgive the editor for wasting space belonging to you by publishing this personal letter, giving some points that I, your grateful friend and recipient of large help through you, wish you to see as plainly as I see them?

"I have large and *beautiful* co-operative educative plan outlined, and I want to find the strong and wise ones to whom to present it, ones who are not so egotistical as to think they know all there is to know.

"I have writen the editor of this paper till I am so disgusted with his ability to do no more than sing his own song and then 'sing it ag'in' that I could, as well as I love him, just enjoy thumping his head on a board if I could find a board hard enough to make an impression.

"I have sent him the best presentation I can of the 'leaders' to the plan, also charts of 'God,' 'Devil' and 'Holy Trinity,' through and by means of which may be taught the ethics which will dig the *root* of Capitalism up and *burn* the stocks and branches in the fire of intellect and *feeling* and—*common sense*, and he will take the MSS. for a cushion to his chair while he writes back to Montana for 'my health.'

"I never was so 'mad' at any one I really *loved*, as I am with him; and I *love him* because, God bless him! he wants to see the fair thing done *by my soul* (my only child).

"Will the strong thinkers, the people who have something more than personalities to write of, please write to me? I got several propositions of a personal nature when I wrote before and—dear, dear friends, let me tell you lovingly, it is the welfare of our children that I seek, and not a—'partner.' Yours for *Science*."

[I plead guilty to this soft impeachment, in part at least. Yes, I have failed to read all our good friend has sent, simply for lack of time. But I have spent some hours in careful study of her rolls of manuscript—enough to make two or three good sized volumes—and have tried to understand the charts of "God, Devil and Holy Trinity," but must confess my failure thus far to fully grasp the occult meaning thereof. Am willing to admit that the fault is probably in my lack of comprehension and lack of time to give these carefully prepared documents the study they deserve. Am waiting for the pressure of business to let up a little, so that I can do better. Thanking Sister Helen most sincerely for her interest in Lucifer and its editor, I close by protesting that I have never yet made a "cushion for my chair" of her charts and manuscripts, but am keeping them carefully, subject to her orders, whenever she can find some one better able to do them justice.—M. H.]

MISCELLANEOUS.

THE PIONEER ORGAN OF ANARCHISM.

LIBERTY.

BENJ. R. TUCKER, EDITOR.

An Anarchistic Journal, expounding the doctrine that in Equal Liberty is to be found the most satisfactory solution of social questions, and that majority rule, or democracy, equally with monarchial rule, is a denial of Equal Liberty.

APPRECIATIONS:

G. Bernard Shaw, editor of the "Fabian Essays" and author of "The Quintessence of Ibsenism": "Liberty is a lively paper, in which the usual proportions of half-pennyworth of discussion to an intolerable deal of balderdash are reversed."

Ernest H. Crosby, author of "Captain Jinks, Hero," and "Swords and Ploughshares": "In these days of running after false gods, it is refreshing to find one American remaining unflinchingly true to Liberty, and using in her defense not his emotions, but a particularly keen and vigorous intellect and style."

William Douglass O'Connor, author of "The Good Gray Poet" and "Hamlet's Note-Book": "The editor of Liberty would be the Gavroche of the Revolution, if he were not its Enjolhas."

Aug. McCraith, formerly Secretary of the American Federation of Labor: "Liberty is the only paper that points the way."

Hugo Bilgram, author of "Involuntary Idleness" and "The Iron Law of Wages": "Liberty distinguishes itself among economic periodicals by the fearless discussion and condemnation of the faults of the present economic order, and exhibits its fairness by giving its opponents the fullest opportunity for criticism."

Subscription rates: 24 issues, $1; 12 issues, 60c; single copies, 5c.
Address: BENJ. R. TUCKER, P. O. Box 1312, New York, N. Y.

ARTIST and musician, travels occasionally, would like correspondents and acquaintances. Address X, care Lucifer.

AN ADVANCED THINKER along Social, Sexual and Economical lines desires correspondence with liberal-minded women. Address COMRADE, Box 923, Cripple Creek, Colo.

THE TRUTH SEEKER. Monthly. Edited by J. W. Gott, Bradford. The last man in England prosecuted for Blasphemy. This paper creates a sensation wherever it goes. One shilling six pence per annum, post free; single copies, 5c. American agency: Lucifer, 500 Fulton st., Chicago.

A FREE EDUCATION FOR YOU.

For 10 cents we will ask 100 publishers to send you sample copies; for 20 cents, 300; or with one year's subscription to "Lucifer" we will ask 500 publishers to send you sample copies. Address all orders to International Sub. Agency, Box 367, San Diego, Calif.

THE EXAMINER (Successor to the Texas Common Sense; edited and published here for four years, thirty years ago, by the same party). An eight-page, bi-monthly for 25c per annum; or, to one address four copies, one year, for 50c. Our motto: "One World At a Time." The paper is now in its fifth year. Direct, THE EXAMINER, Paris, Texas.

THE OCCIDENTAL MYSTIC.

A 32-page monthly magazine, devoted to the consideration of Spiritualism and the Occult Sciences. Clean, bright and filled from cover to cover with original matter from able contributors. Issued on the 20th of each month; $1 a year; single copy, 10c. ARTHUR S. HOWE, Editor and Publisher, 6 Cottage Row, San Francisco, Cal.

THE TEMPLE ARTISAN.

Devoted to Mysticism, Social Science and Ethics. Circulates in all parts of the world. Each issue is replete with helpful teachings anent the great problems of life. This magazine is renowned for the high messages of truth it is transmitting to the world from those who know. Published monthly by The Temple. Per year, $1; single copy, 10c. Sample copy on application. Address THE TEMPLE ARTISAN, Oceano, Calif.

BOOKS AND PAMPHLETS.

For Sale by M. Harman, 500 Fulton Street, Chicago, Ill.

BORNING BETTER BABIES. Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

MAGNETATION AND ITS RELATION TO HEALTH AND CHARACTER. Albert Chavannes. With fine portrait of author. 25c.

IN BRIGHTER CLIMES; or, Life in Socioland. Albert Chavannes. A story of what life may be under better conditions and guided by higher ideals. 25c.

FREE PRESS. Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Clemens and David Overmeyer. 20c.

PRESIDENT ROOSEVELT'S GOSPEL OF DOOM. Lady Florence Dixie. A strongly worded protest against Theodore Roosevelt's pronunciamento on "Race-Suicide." 5c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolridge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola). 25c.

STUDIES IN SOCIOLOGY. In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. Albert Chavannes. 25c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabel's Intention (Mariette). Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.

THE RIGHTS OF CHILDREN. R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.

THE PRODIGAL DAUGHTER; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler's), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.

WOMAN AND HER RELATION TO THE CHURCH OR CANON LAW FOR WOMEN. Harriet M. Closz. A succinct statement of the position to which women were doomed by the Church Fathers and authorities. Every woman should possess a copy. 10c.

PRIESTLY CELIBACY. Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Foe of Freedom (Oscar Rotter). 25c.

THE CURSE OF MATERNITY. From the French of Henry Fevre. Together with How to Escape the Curse (Jonathan Mayo Crane), Woman's "Duty" to Bear Children (E. C. Walker), True and False Morality (C. L. James), Love's Law (William Francis Barnard). 25c.

WHAT THE YOUNG NEED TO KNOW. A Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages. 10c.

THE ORIGIN OF THE FAMILY, PRIVATE PROPERTY AND THE STATE. Frederick Engels. Chapter titles: Prehistoric Stages; The Family; The Iroquois Gens; The Grecian Gens; Origin of the Attic State; Gens and State in Rome; The Gens Among Celts and Germans; The Rise of the State Among Germans. 217 pages; bound in cloth. 60c. Postage, 5c.

MARRIAGE IN FREE SOCIETY. Edward Carpenter. One of the best short works on the subject. Daintily printed. A charming little gift book. "Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it." 25c.

TOKOLOGY. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided, and women need not go down to death giving birth to children. English, German or Swedish. $2.25.

HILDA'S HOME; A Story of Woman's Emancipation. Rosa Graul. With Macaulay, Rosa Graul would say, "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman will be less loving and lovable, or that man will be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish. 426 pages. Cloth, $1; paper, 50 cents.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new Hedonism says: 'Be happy and you will be virtuous.' In another place the writer says: "In proportion as men have freed themselves from mediaeval superstitions have they begun to perceive that the unclean and impure things are celibacy and ascetism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproducing function." Paper covers; 30 large pages; twelve copies, 50c; single copy, 5c.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES. E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What Is She? What Will She Be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love; Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.

KAREZZA. Ethics of Marriage. Alice B. Stockham, M. D., author of Tokology. Karezza gives a high ideal to parental functions and pleads for justice to the unborn child. Karezza is really a supplement to Tokology and elucidates a theory of marital relations, which leads to individual growth and a closer bond of union, the practice of which at all times gives complete control of the fecundating power. Karezza controverts the prevailing ideas of baseness and degradation associated with the sexual nature, makes a plea for a better birthright for the child, for a controlled and designed maternity and aims to lead individuals to a higher development of themselves, through a knowledge of their creative powers. Karezza is the product of knowledge and experience, and is presented to the world with a deep abiding faith, that its teachings will lead individuals to purer lives, to right understanding and appreciation of the sex functions, to intelligent control of propagation and finally through right adjustment in most sacred relations, to the ideal marriage. Levant cloth, prepaid, $1.

1035

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

VICE; ITS FRIENDS AND ITS FOES. Edwin C. Walker. Contents: Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen"; What Are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women. With appendix: The Wanderings of a Spirit; Our Fair Civilization, the Folly and Cruelty of It All. 15c.

LOVE'S COMING OF AGE. Edward Carpenter. This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author: The Sex Passion; Man, the Ungrown; Woman, the Serf; Woman in Freedom; Marriage, a Retrospect; Marriage, a Forecast; The Free Society; Some Remarks on the Early Star and Sex Worships. Notes on the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population. The book is printed on extra book paper and handsomely bound in cloth. $1.

BOOKS BY J. WILLIAM LLOYD.

WIND-HARP SONGS. Poems of Life, Love, Liberty and Death. No book of poetry is more popular among radicals than this. A charming gift book. Price, $1.

"I am charmed by some of your lyric raptures. These are so fine in places as to give you a definite position among the genuine poets of our time."—Edwin Markham.

DAWN-THOUGHT. A Volume of Larger Religion. Price, $1.

"To me it is a great book—sane and strong and free—a simple, clear and compact statement of life's deepest wisdom. . . . I was glad to find your portrait—it is like the book and part of it."—George Gose.

SONGS OF THE UNBLIND CUPID. A booklet of love songs. Daring and unconventional. Price, 30c.

THE NATURAL MAN. A quaint story of a man who lived his own life in his own way. Price, $1.

THE DWELLERS IN THE VALE SUNRISE. A sequel to The Natural Man. Price, $1.

For sale by J. WILLIAM LLOYD, Box 511, Westfield, New Jersey.

LOVE'S WAY TO PERFECT HUMANHOOD.

By Agnes Benham.

An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price $1. Published by the author, Agnes Benham, Adelaide, South Australia. Orders may be sent through this office.

A CITYLESS AND COUNTRYLESS WORLD.

AN OUTLINE OF PRACTICAL CO-OPERATIVE INDIVIDUALISM.
BY HENRY OLERICH.

Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward."
Bound in red silk with gold title. Nearly 450 pages. Paper, 50c; cloth, $1.
M. HARMAN, 500 Fulton St., Chicago, Ill.

"PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIVISECTIONISTS IN VARIOUS COUNTRIES."
BY PHILIP G. PEABODY.

With an Appendix by Col. Robert G. Ingersoll. Reduced from 25c to 15c. Apply to PHILIP G. PEABODY, 15 Court Square, Boston, Mass.

THE ATTITUDE OF ANARCHISM TOWARD INDUSTRIAL COMBINATIONS. By Benj. R. Tucker. An address delivered in Central Music Hall, Chicago, on Sept. 14, 1899, before the Conference on Trusts held under the auspices of the Civic Federation. 5c.
M. HARMAN, 500 Fulton st., Chicago, Ill.

AN ESSAY ON THE DUTY OF CIVIL DISOBEDIENCE. By Henry D. Thoreau. A reprint of this classic essay on the supremacy of the individual conscience. Antique paper; artistic covers, dark green on olivine. 10c.
M. HARMAN, 500 Fulton st., Chicago, Ill.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 21 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 424 pages. 50c.
M. HARMAN, 500 Fulton st., Chicago, Ill.

BUSINESS AND PROFESSIONAL CARDS.

OTTO WETTSTEIN,
THE LIBERAL MAIL-ORDER JEWELER.
Now permanent at No. 110 N. Kensington av., La Grange, Cook Co., Ill. Can save you 10 to 20 per cent on Watches, Diamonds or anything in the Jeweler's Line. Write me and receive prices and my great little tract, "Theism in the Crucible," free.

J. H. GREER, M. D.,
52 DEARBORN ST., CHICAGO.
Office Hours—9 a. m. to 6 p. m.; Wednesdays and Saturdays, 9 a. m. to 8 p. m.; Sundays, 9 a. m. to 12 m. Telephone Randolph 42.

DR. OGILVIE A. RICE,
DENTIST.
1556 MILWAUKEE AVE., COR. WESTERN, CHICAGO.
Telephone West 141.

PHILIP G. PEABODY,
ATTORNEY AND COUNSELLOR AT LAW.
15 COURT SQUARE, ROOM 61.
BOSTON, MASS.